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ACIES ORDINATA



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SODALITY UNIONS

From the very beginning of the Sodality of Our Lady, it was never thought foreign to its spirit, that agreements should be made between individual Sodalities for sharing in each other's prayers, profiting by interchange of ideas and plans, and communicating knowledge of other matters tending to edification. Among the ancient Sodalities, the good done by one body was often made known to others by letter with a view to union of minds and even imitation.

Today it is customary for societies which have the same purpose to enter into unions in order to strengthen individual units. Rule 68 of the Sodality inculcates the same idea :

" It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalists of the same class or country should form a permanent league among themselves, with a common council. "

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The Utility of such unions is great and varied ;

1. They foster the spirit of union and solidarity among Sodalists and promote esteem of the Sodality, because they present the Sodalities as a large, well-organized army.

2. The Sodality comes to be thought of as *one body* and its *customs* (e. g. solemn admission, badges, etc.) become uniform ; so that if any individual Sodality lacks fervor or order, it is brought into line by the example and influence of the others.

3. Greater uniformity is secured in mutual relations of the Sodalities, e. g. in the transfer of Sodalists from one Sodality to another.

4. There is a profitable *interchange of ideas* and experiences.

5. Religious *celebrations* and apostolic *activities* are carried on better, especially where they affect an entire diocese or the whole country (e. g., Congresses, Missions and Retreats, Associations for Christian Doctrine, Charity, the Press, etc.

6. Exchange of *good offices* between Sodalists is facilitated ; " Charity begins at home. "

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Let us run briefly through the **relations** of the Sodality *Union* to the *individual Sodalities :*

1. Individual Sodalities are free to join in *forming* a Union ; and if a Union already exists, they are likewise free to *enter* it or not ; because every Sodality is subject only to the Director who has been set over it by the proper ecclesiastical authority. Indeed, no Sodality may enter the union without its Director's consent.

2. But if a Sodality once enters a Union, common *fidelity and honesty* demands that it remain therein, if at all possible.

3. *Neither* the Council nor the Directors of the Union *have any authority over the individual Sodalities ;* their influence is to be confined to fraternal help, advice, invitations, suggestions, etc.

4. Nevertheless there are two ways in which the Council of the Union can *bind individual Sodalities*, which are members of the Union.

a) If the *Sodalities* themselves, either by their Directors or by their Director's representatives, bind themselves to execute the decrees of the Council of the Union.

b) If the proper *ecclesiastical authority* declares a decree of the Union binding on all Sodalities under its jurisdiction.

It sometimes happens with regard to certain matters that Bishops subject all Sodalities (whether in a federation or not) to a Union Council or to a diocesan superintendent of Sodalities. If this be done, all Sodalities subject to the Bishop must submit to his rulings. Similarly Sodalities in Our Churches or Colleges, whether federated or not, may be directed by Very Rev. Fr. General.

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A Union, as the Rule says, may be twofold; a union of all (or of a great part) of the Sodalities in a certain *territory*, or simply a union of Sodalities of the *same class*, e. g. of men. It may also happen that the same Sodality is a member of another union, e. g. the National. Several unions exist in Spain, South America and Germany.

So too there may be *Diocesan* Unions and City Unions. In a large city, it will often happen that a federation of Sodalities will lead to more efficient action, certain apostolic works being apportioned among them. Such local unions will be of great help to pastors and other priests especially when an extraordinary effort must be made for the spread or defense of religion. They can help in promoting apologetic work, missions, retreats, general Communions, processions, manifestations, poor-relief, the apostolate of the press, etc. They can promote the parochial organization of which we have spoken in past numbers of the " *Acies Ordinata* ". In fact, they are doing so in Vienna and Prague.

Even if other organizations are said to be carrying on this work very well, our Sodalities should be federated nevertheless; because other bodies which begin work wlth great fervor, often lose heart after a time; whereas the Sodality, when directed according to its rules, infuses a thoroughly religious spirit and a promptitude for sacrifice which renders zeal more constant.

Remote Preparation for Sodality Unions. In forming these Unions, we should *go slowly and by degrees*. High-sounding names and verbal fireworks will not profit us. There is no difficulty in forming unions with great ceremony, but that alone effects nothing solid or useful. Rather let unions be small at first, but active and persevering; then when the Sodalities know how to work well, let them form larger unions, Accordingly, should anyone propose that an international union of Sodalities be formed *now*, we should be completely opposed to it; the foundations and the walls of such a Union should first be more solidly laid throughout the world. When that is done it will be time to put on the roof and the dome; an international union will then be profitable.

Method of forming a Sodality Union. Supposing as a necessary preliminary that a number of the Sodalities to be organized are quite vigorous, one should settle 1st, the program, that is,the object of the Union and means thereto, 2d, the men, and 3d, the time and place for its formation.

The Program. A clear idea should be formed of the *object* to be obtained, from what *source* the advantages of the union are to come, and the *means*. The object might be to raise the reputation of the Sodality, to rouse dormant Sodalities, or to give a central direction to a commona ctivity, etc.

The *means* might be, e. g., regional congresses, unions of individual dioceses or cities, publishing leaflets, pamphlets, or periodicals about Sodality affairs, or other methods of propaganda; or constituting a common Council which could be twofold: namely, a plenary Council formed of all the Bishops and the Directors and Prefects of the individual Sodalities, which Council might be convoked once a year, the second an *Executive Council*, fewer in number, which might meet every other month.

The selection of men for the Executive Council is very important. It will be enough to have 5 or 7, provided they are prudent, active, and skilled in Sodality affairs and the practice of the apostolate. Some may be Directors and others Sodalists. The head of the Executive Council should be some one not of the Society who commands respect, and who will listen to wise counsel and act upon it; one of Ours can be Secretary General or Spiritual Adviser. Two Presidents may be constituted, a layman and an ecclesiastic. As the Union is not a Sodality nor strictly religious, it can be governed like a secular body. The members of each Council may be nominated beforehand by those who prepare and summon the preliminary meeting, and the regular meeting, when assembled, may formally elect them.

The time and place for beginning the Union ought to be carefully chosen. The best occasion would be a National *Congress* of Sodalities. The approval of the Bishops should be had beforehand. Then the desire for such a union should be roused in the more important Sodalities, as their action will be more vigorous if they deem that the idea and its adoption has come from themselves. When the ground has been thus properly prepared, it will be time to proceed to its institution. The matter may be put to the assembled Sodalities by a good speaker, who will show the advantages of the union and the way to organize it. When the

general idea has been accepted by the assembly, the constitution, statutes and program may be explained, and the officers may be elected. A central office can be determined upon, and thus the Union can begin its life.

It will be advisable also that the Federation have something definite and important *to be undertaken at once.* Thus the necessity and utility of the Union will appear at once. What is well begun is half done. But only half. Care must then be taken that the Union continue to act vigorously and that plenty of work of the proper sort be provided for it.

Apostolate of the Press

How the Press uses its power may well be illustrated by these words of the Apocalypse :

" *And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns, ten diadems, and upon his heads, names of blasphemy.* * * * *And the dragon gave him his own strength, and great power* * * * *and all the earth was in admiration after the beast. And they adored the dragon* * * * *and they adored the beast, saying: Who is like to the beast? And who shall be able to fight with him? And there was given to him a mouth speaking great things, and blasphemies. And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle* * * * . *And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people and tongue, and nation. And all that dwell upon the earth adored him* * * * .

In truth, the bad press is similar to this beast to which was given apparent splendor and great power over men, and which uses its power in tremendous warfare against God, and his tabernacle (the Church) and the Saints (that is, the faithful and their pastors). And men, unfortunately, believe, esteem and love the beast, blinded by its splendor and not noticing its hostility to themselves and the public welfare. They run after it "*in admiration*" and thus "*power is given to it.*" The truth of what we say can be quickly proved.

2. The bad press **destroys faith and religion.**

"*Faith cometh by hearing*" says the Scripture. But it is equally true that *infidelity comes from listening to evil teachers.* And they, through books, and especially through newspapers, are perverting men and destroying their faith. Doctrines of the Faith are spoken of as trifles, lies or childish illusions ; modern philosophy and persecutors of Catholics are praised ; our sacraments and ceremonies are laughed at ; faith is called simplicity, and scepticism, wisdom. They deny to the Church all jurisdiction over souls or sacred things such as matrimony ; they accuse her of intolerance ; for them the bishops, priests, religious, and even the Holy Father himself, are frauds or fools. Not that they always make open attack on religion or the clergy ; but when occasion serves, they craftily hide their venom. Men without guile often fail to see that poisoned weapons are prepared against religion, and even Catholics often buy and read infamous anti-Christian sheets.

Witness the cry that was raised and kept up for months and years when the Socialist *Ferrer* was executed, in his person, according to anti-religious papers, liberty of conscience was oppressed by "clerical reactionaries". Similarly when *Dreyfus* was on trial in Rennes, 300,000 words were cabled daily to the "Chicago Tribune", and it is said that more was written in his favor within a few years than had appeared concerning Christ in all the ages past. The Spanish Inquisition, the "Dark" Ages, the corruption of fhe clergy, are ever-recurring themes of the anti-Catholic press. But what the Church has done for suffering humanity, for learning and the arts, her part in the civilization of the world, are passed over in silence. The benefactions of Protestants and Masons are praised, but little is said of the heroism of our Religious and Missionaries. Immoral plays, dances and books are often lauded as evidences of high culture, while contempt is heaped on the high moral standard of the Church as the offspring of obscurantism and an effort to enslave the human mind.

Why do so many thousands of men, especially manual laborers, hate the Church and her priests? Whence comes the contempt of word of the God, the desertion of the churches, the distrust of Catholic movements, so much negligence of the Sacraments, so many doubts in matters of faith, so many false opinions about religion, such ignorance of Christian doctrine and of the merits of the Church ? See what unnumbered thousands read, consider the teachers they hear every day and the quality of their advisers, and you will perhaps be astonished that faith and respect for the Church is not at a lower ebb.

2. **Christian morals are corrupted by the bad press.** In their columns immoral stories are never wanting. Direct incitements to sin and immoral counsels are frequent. See how artfully they represent that all is licit to the educated man. Pleasures and riches are the highest good. See how skilfully they undermine the foundations of morality ! Consider how they speak of woman, matrimony, the family, having children or not having them. Chastity is represented as harmful or im-

possible. Revolution against legitimate authority is encouraged. Racial and class hatreds are fostered. Is it any wonder that those who read such sheets from early youth often lose all esteem for virtue, as well as virtue itself? Or that there exists such unbounded licence in dressing, conversations, dances and theatres? Is there any wonder that there is always so much revolution on foot, such bad living? That is just what the bad press is teaching every day. Can good fruits come from a bad tree?

3. The bad press constantly works **again the temporal happiness of Christian people.**

For the most part periodicals and dailies are simply *business instruments*. Besides corrupting existing newspapers, leaders in great banking and commercial entprises, often buy or establish newspapers outright in or order to influence or mislead the public. Besides openly commending their own schemes, or wares, they give out information (true, colored, or false, as their necessities may require, but apparently impartial and unbiassed) which tends to show what would be for the best interests of the public; thus they direct affairs to the detriment of many citizens, but to their own profit. Hence the ruin of many speculators. Hence too, many successful raids on public treasuries. The reading public often fails to see that the real reason why some economic or political proposition is praised or blamed by their favorite newspaper is the fact that interested persons have paid the newspaper to deceive them. There is so much of these secret machinations in the modern press, that some one has well described a daily paper to be "a printed sheet which carries a news-text for the sake of its owner's business and the advertisements".

Hence, if instead of true social peace, public welfare, and security, there is a steady increase of poverty, misery and exasperation while immense wealth flows into the hands of a few, we must know that the chief accomplice in the robbery of the many for the benefit of the few is the modern press.

4. Again, it is the modern press which *subjects international peace and the very existence of nations to the cupidity or hatred of the few.* From these two passions, in the last analysis, have resulted all modern wars. But the few breeders of strife among the nations would hardly have been able to effect anything had they had not first diffused their hatred and cupidity through the venal press. Cases can be cited of nations which suffered a complete change of sentiments after their press had been bought up. Excited and misled by the press into thinking war a necessity, hundreds of thousands lost peace, prosperity and life itself — truly a sad picture of modern slavery. What numberless lies, calumnies and frauds were uttered! Even learned men lost their heads, persuaded of the truth of these fabrications. And what did the nations gain with the slaughter of so many millions? Almost all became more miserable except the conspirators who set Europe and America on fire for the sake of vengeance and plunder.

5. *Class-hatred and perpetual revolution*, so dear to Socialists, are other products of the modern press. Never could they have obtained the present perversion of ideas among manual laborers, without the aid of pamphlets, books and papers which pit class against class and continually misrepresent religion.

Were we not correct in saying that the modern press exercises a truly diabolical influence since it destroys the faith, morals, and happiness of men and plunges them into every abyss of misery?

And nevertheless, men neither notice this, nor fear the press; they continue to read it with the fullest confidence; they help to make it bigger with their subscriptions, and so they feed the very brutes which maul them, they dig the ditch for themselves to fall into, they throw fuel on the flames which destroy their own happiness.

May be these seem to be the words of a fanatic. Listen to *Leo XIII* on the evils of the press and the duties of Catholics:

"It is of great importance that *sound writings be published and given wide circulation.* Dissenters who mortally hate the Church, have been accustomed to fight against her with printed publications and to use them as the aptest means of all to harm her. Hence the immense flood of bad books; hence seditious and wicked periodicals, whose savage attacks neither laws restrain nor shame controls. Whatever has been done in recent years by riots and sedition, they defend as well done; they suppress or alter the truth: they attack the Church and the Supreme Pontiff daily with curses and false charges; and there are no opinions too absurd or pernicious to be spread by them everywhere. The influence of this great evil which daily becomes more wide-spread, must be constantly withstood; that is to say, the people must be very seriously warned to take great care of themselves and to observe religiously a prudent choice in their reading. Besides, *writings must be opposed by writings* so that the art which can do the most harm, may be applied to the benefit and salvation of mankind and remedies come from the same source as the poisons. For this purpose, it is desirable that in

each province at least, some method be established for showing the public the nature and extent of the individual Christian's duties to the Church, articles being published *frequently*, and even, if possible, *daily*.

In the first place, let it be clearly set forth how greatly all nations are indebted to the Catholic religion. Let discourses be prepared explaining its power for prosperity and well-being in affairs of the individual and of the state. Let it be proved how important it is that the Church be assigned the dignified position in the State which its divine greatness and the public interest of the nations imperatively demand.

To effect these purposes, those who undertake to write must hold fast to many points: to wit, let all have the same object in view when writing. Let them decide definitely on what is most expedient and proceed to make it a reality. Let them not overlook anything the knowledge of which seems to be useful and worth seeking. While observing gravity and moderation in expression, let them reprehend errors and vices in such a way that their reprehension lack bitterness and personalities. Finally, let them use plain language which the generality of people can easily understand.

As for all others (non-writers) who earnestly desire to see civil and religious affairs prosperous and defended by talent and letters, let them strive to protect the fruits of talent and letters by their liberality. And the richer one is, the more liberally should he support them with his influence and resources. Persons devoted to writing must by all means be furnished helps of this sort, because, without them, the results of their industry will amount to nothing or at least be scant and uncertain.

If in these lines of action, there be any inconvenience for our people, or if there be any struggle to be undertaken, let them not be afraid to meet it; there is no juster reason for a Christian to undergo inconveniences and difficulties than that of preventing the mistreatment of religion by the wicked. The Church has not engendered and educated her children with the understanding that she sould not look for any help from them though the necessities of the times should demand it; but rather that each one of them should *put the salvation of souls and the well-being of the Christian cause before his own ease and private interests*." (Encyclical to the Bishops of Italy on apt means of preserving the Faith among their people, Feb. 15, 1882).

On another occasion, Leo XIII wrote :

" Lastly, the third object to which you should give great care is that of writings which are published regularly every day or at fixed intervals. You know our times, Venerable Brethren. On the one hand, men are carried away with an insatiable desire for reading, while, on the other hand, an immense quantity of filth is freely published by bad writers, so that one can hardly express the damage that threatens good morals and the ruin which every day menaces religion. Hence by your exhortations and admonitions, by every way and means in your power, persevere in the good work you are doing, by calling men away from those sources of corruption to life-giving waters. It will help very much if daily newspapers are published under your supervision and leadership, so as to afford opportune antidotes to the poison which is everywhere offered, and thus guard truth, virtue and religion." (Encyclical to the Bishops of Portugal, Sept. 14, 1886).

(To be continued)

Letters to the Editor

114 Mount Street,
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Dear Fr. Editor, P. C.

We are all, I am sure, very grateful to Fr. Henry Browne for his article in your last issue on the Catholic Evidence Guild; but I think that many must feel, as I do, that he goes too far in asserting, as he does, that "*any Sodality which is entirely remote from Apostolic aims, which has no Apostolic atmosphere, is now out of date*„. That phrase might as it stands bear an unexceptional sense: Every good Sodality and every good Sodalist must desire the spread of the Catholic Church and pray for the reign of Christ, but the good Father excludes that benign interpretation of his utterance by saying that such a Sodality might have stood two hundred or even a hundred years ago! No Sodality of the Blessed Virgin Mary could at *any* time have existed without fostering that broad Catholic Apostolic spirit No! the writer obviously means that a Sodality which does not actively engage in proselytism directly or indirectly should not nowadays exist; it serves no useful purpose.

I direct here a Sodality for professional men, tradesmen and workers. They are not men of leisure, but from their full day of work, they come to the meetings once a week and to their monthly Communion. Some are members of S. Vincent de Paul Society in their own parishes and so engage in *charitable* work and there is a good spirit of Charity amongst them; but they have neither the time nor the gifts for *Apostolic* undertakings. The Sodality is doing a real and useful work for these men, and even *now*, pace Father Browne, it can stand. I feel convinced that the Sodality will be ruined if a spirit totally alien to its own, however useful for other purposes it may be, is forced upon it. The Sodality was founded to foster devotion to our Blessed Lady and to lead its members in her honour to live good and model Catholic lives. Why spoil this good work by insisting on the members becoming street preachers ?

Yours sincerely in Christ.

C. Galton, S. J.

PRACTICAL QUESTIONS

To Rev. Provincial Secretaries in the different Provinces. Correspondence with the Central Secretariate. When the Central Secretariate of Sodalities of Our Lady was established, we had in mind that Ours should devote themselves with great earnestness to beginning and developing Sodalities of Mary and should inform themselves more and more as to the right method of governing them. For this purpose, the monthly "*Acies Ordinata*" was begun and the labor incidental to editing it has not been without pleasing results as is clear from very many letters of Ours.

But if the establishment of a Central Secretariate was important, it was not less so that there should be a Father in each province and nation whose business it should be to keep the Central Secretariate informed as to the affairs and necessities of the Sodalities, and to effect the reduction to practice in a more detailed way and one more adapted to local circumstances, of whatever should be recommended or urged by the Central Secretariate. In doing this, he was to use all the means in his power, not of course, ordering, but inviting, persuading and exhorting. Thus we should at last be able to reach the end proposed to us, if these Secretaries or Provincial Promotors would work steadily with us.

Hence to unite the Provincial Secretaries more closely with the Central Secretariate, we very earnestly beg each of them to have the goodness to write the Central Secretariate several times a year on the state of the Sodalities in his own province.

Fit subjects, among others, would be, for example: 1) Whether Sodalities in the Province are flourishing or languishing. 2) Whether the "*Acies Ordinata*" is read and is found useful, and whether the Fathers would like some change in it or some addition, and what. 3) Whether consultations of Ours who are Directors have been held or will be held in the larger houses of the Province or in one place. 4) Whether care is taken that the Sodalities should not be merely societies for the recitation of prayers or for recreation; whether besides exercises of solid piety and religious instruction, apostolic work is vigorously engaged in, either through Sections or otherwise. 5) Whether provision is made for the perseverance of Sodalists within the Sodality even after they have changed their residence or their state in life. 6) Whether non-Jesuit Directors receive good advice on the establishment and correct government of Sodalities. 7) Whether there are any Sodality magazines published, which are really helpful in fostering the Sodality spirit.

The work of our Secretariate will certainly be more useful as well as easier, if such information be sent us. We will, therefore, be very thankful to all who will keep us informed on Sodality affairs.

The difficulty of always speaking to the same Sodalists. "It is not so easy," a Director writes, "to always speak to the same Sodalists, especially when they also attend your homilies or sermons in the church. Moreover, I find it very hard to prepare a homily for the Sodality in addition to my regular Sunday sermon".

Answer: Perhaps it would be less labor if your Reverence would not always prepare a sermon or a homily for the Sodalists, but rather certain practical points on the virtues of the Blessed Virgin, or on the practices of the spiritual life, or on the apostolate, as was outlined on page 49, "*A. O.*", 1924. Dryness and monotony must be avoided, of course, but that result will be reached more easily by a conversational manner than by oratory.

Indeed, a Director would make a mistake if he thought that the weekly meetings should always proceed in the same way, and end with his little discourse. To secure variety and to stir up the initiative of the Sodalists, it will be profitable at times to change the matter and order of the meeting in such a way that, besides the recitation of certain prayers in common, one of the Sodalists should speak on something connected with religion, a ***discussion*** following, or the Director himself should bring forward some point for common discussion. Such matter might be found in Mariology or in other parts of dogma (not however in those which are exceedingly difficult or merely speculative); or it might be a question of moral theology (for example, a concrete case of conscience); or some point of the liturgy (e. g. the Holy Week ceremonies; or a question of Church history or the life of the Saints). Then too, the Director could institute a debate on an apologetical subject (e. g. about the Pentateuch, the genuineness and historical value of the Gospels, the arguments for the existence of God, the spirituality and immortality of the soul, free will, Darwinism, Liberalism, Socialism and Communism, spiritism, theosophy, the possibility of revelation, miracles, the divinity of Christ, the one true Church, the primacy of the Pope, the merits of the Church in the civil and the social order, etc.) So too it will be useful at times to institute a Marian conference, every one contributing what occurs to him about the way of serving Our Lady, her greatness, etc. All the Sodalists will be able to enter into a discussion on the method of exercising the apostolate, especially if the Sodality is made up of men or youths. So, e. g. the Director may propose as a theme the way of preventing blasphemy, defending Catholic schools, opposing indecent dances, avoiding mixed marriages, spreading of good periodicals, the care of the poor, methods of establishing houses for the Spiritual Exercises, etc. The easiest and most efficacious means of effecting these objects could be the center of considerable profitable debate.

It is astonishing to see how much interest Sodalists take in such discussions and the fervor that is excited thereby. In this way, it will be possible to attain the end of the Sodality, namely, that picked men of good will come to an intimate knowledge of their religion and learn the art of speaking accurately and acting spontaneously for the good of the Church. The Director, nevertheless should guide the debate so that it may keep to the point; he should gently correct all errors, and at the end make a brief resume of what has been said, adding a few words of exhortation.

To increase the attention of younger Sodalists, the

Director may sometimes use the Socratic method in his explanations; the Question Box, also, will be found effective. Nevertheless, care must be taken not to offend the Sodalists by a disagreable method of questioning such as may be used in class or in examinations.

It is well to note also that there is nothing against having an address or an instruction in the Sodality by another priest. It certainly is the custom on more solemn occasions, such as receptions, to invite some prelate or noted priest to take the Director's place and speak. In the same way, even on ordinary occasions, it will help to have the Sodalists addressed by someone who is particularly well-informed on the matter to be treated e. g. when there is question of social work or the foreign missions).

Can absent persons be admitted into the Sodality? One of Ours has proposed the following case: Some of our Candidates are detained in a sanatorium, and they cannot be present when the solemn reception of new Sodalists is held. Since they are otherwise very eligible, I would like to admit them even though they are absent. Can this be done?

Answer: Ordinarily, new Sodalists should not be admitted unless they are present. But for good reason and as an exception, the reception of absent persons is valid, as Fr. Mullan shows in n. 318, "*The Sodality Studied in the Documents*", quoting a decision of the S. C. of Indulgences.

Nevertheless, even in this case, it is necessary (as always) that the Director's will to admit be manifested and that the Candidate's will to accept admission also be manifested. Now both of these elements can certainly be provided by letters. Besides the Director can also delegate another person, say the chaplain of the sanatorium, to admit Candidates there with a solemn ceremony.

To which Sodality do absent or honorary Sodalists belong? We have two Sodalities in our Semi nary, The Junior and the Senior. Suppose one in the Junior Sodality leaves the Seminary; will he thenceforth be a member of the Junior or the Senior Sodality? If he be made an honorary member to which Sodality will he belong?

Answer: In both cases, he will belong to the Junior Sodality, unless he had passed to the Senior and had been admitted there.

Must Sodalists be admitted a second time if their Sodality is aggregated to the Prima Primaria after their admission? We had a Sodality of the Holy Angels for some time and later it was aggregated the Prima Primaria as the Sodality of Our Lady, Queen of Angels.

Answer: If the Sodality was *erected canonically* as a Sodality of *Our Lady*, Sodalists once admitted to it, need not be again admitted because the Sodality was subsequently aggregated. But if the Sodality was either *not "of Our Lady"*, but only "of the Holy Angels", or if it was *not canonically erected*, the Sodalists should be readmitted (although collectively and by a single act) not on account of the aggregation, but because admission to a Sodality of Our Lady is invalid unless the Sodality be already canonically erected.

THE HIGH SCHOOL JUNIORS' SODALITY

Notes taken at a discourse delivered by Father Cornelius Shyne, S. J.. (Province of Missouri).

The spiritual condition of the Junior when he appears before you at the age of twelve, thirteen or fourteen, shall be the first point. *How you, as Director, are to deal with this condition, shall* be the second: how you are to enlighten, arouse, direct. The lad's condition, your position; his needs, your helps; his aliments, your medicaments. Successful direction means on your part, at least, 1) acquaintance with aim and rules of the Sodality, 2) full belief that the Sodality is the Insurance Society of the Soul, 3) acceptance of the office not as a mere duty, but as a labor of love.

* * *

A boy of principle, one who knows what is right and does it. *Few of your hearers have any grasp upon principles;* they are just out of the chrysalis state, their principles much tangled up with their feelings and, too often, hardly above them, generally on a level with them. There are a few exceptions among the boys. Morning and evening prayers are mechanical, or to avoid a certain sin which must be confessed rather than in praise or thanks to God. Actions are not informed by supernatul ral motives; studies, work at home, games, obedience are all according to feeling or impulse or a sort of natura- ambition. Today's motives are forgotten tomorrow; no supernatural motives are formed into habits. He means well, will leap any chasm with you if you point the way across, but wants something new and challenging and appealing. He has been hearing about Beads, Mass, Confession, Blessed Virgin, Heaven, Hell and all the "Thou shalt nots". He can define mortal and venia, sin. He knows but he doesn't feel what he knows. How are you going to make him feel? Sisters or Pastor gave him all the nice devotional things. If you start out with some devotion, he knows where you are going to and fumbles with his "Little Office", pushes his lead pencil through five or six of the thin leaves and looks at you through the hole-no disrespect is meant but he says he knows all about that "Rag-time Stuff", had it last year and it was more interesting then. Prayer, passions, temptations are just words, words. He hasn't seen or suffered enough yet (with an exception here and there). Recall your own spiritual state when you began "Rosa" and "Amo". What think you, should have been done for you then? Do it now for those before you. Start them thinking, you surely wish to make them reflect if you desire to develop them into boys of principle.

The animal is now stirring in them and stretching himself and making known his wants, pawing the dust and the mud and anxious to roll himself. The hitherto slumbering passions are now awakening and rubbing their eyes, and stretching out their arms and loose knees, and getting ready to jump up and take a new road. The choice will be the broad one inviting to ease and indolence and sense cajolery, unless you are there to forestall the dangerous urge.

Your boy feels now that he has a twofold craving, two hungers, two natures. He is confused, he begins to make inquiries and get interested in what his companions think and explain. He has reached the curious stage. The spirit of inquiry is growing and so is the spirit of curiosity and self perception. Come on with your helpful information now before the enemy offers his advice. Now is your time. Surely these boys need a helper and a strong one, a Director and a wise one. You know where they stand, what their danger is and how they are tried. You must make them feel that you know. Like a wise doctor you must win their confidence and leave them with a full understanding of your interest in their spiritual maladies and your skill in diagnosing their case and in prescribing the safe and sure remedy or antidote. Assure them that they can win; always a hopeful prognosis. What is the Blessed Virgin for? What, the Guardian Angels? What, the Patron Saint? Why is our Lord hiding and waiting behind the red lamp? Why is Mass offered? Why does our Lord beg us to ask to come to Him?

Keep the character and necessities before you. They are boys just beginning to feel the strong pulses to man's wild passions. They are asking themselves why God gave them these feelings. Answer their questions. You are not preaching to the whole world or to the few Jesuits behind the altar but to those boys before you. Get your particular topic. Avoid rambling commonplaces so aptly called blunt weapons. It is, we are often told, the particular topic that hits the mark and penetrates. Be definite. Have a point before you which you have to hit, if you wish to help.

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* *

It can't be hard to hit the point since we now see the target so clearly and distinctly. The heart of the boy is open to us. If you don't come with your aids now, the world will come with its poison. Companions, magazines, pamplets, story books, Sunday Sections are positively poisonous to the youthful hearts and imaginations of these omnivorous and uncritical readers-hungering for information about themselves.

Begin with the imagination, memory, intellect, the function of each its beauty, power, object. How perfected, cultivated. Illustrate each in operation by considering some daily actions of the boy. This is most important. It will be new to the boys. Show how the Blessed Virgin used these powers. Show how our Lord had them and how great men guard these powers--six or seven Sodality Instructions here. Little advance will be made in establishing principles in heart without these lessons.

Take the measure and character of the animal that's tangled up in some mysterious way with these powers; the whole man, not all animal, not all spirit. Which should rule? Dissect and analyze the animal bit by bit his cravings, methods, treachery, cunning. Illustrate, else you put nothing over. Draw a picture of a boy in various situations under the animal urge. Take him at home, at school, at play, at Mass, praying, conversation, studying. Show him himself and his danger. How the good student treats the animal, how the boy with a call to save souls, treats him, how certain Saints treated him Ignatius, Xavier, Berchmans, Thomas More and others.

Suppose they now feel that they have an imagination to be protected yet cultivated, an intellect to be fed on truth, a will to be strengthened, and the animal to be watched and cowed and shown his place when he shows his teeth. What next?

Take the positive side of the commandments. It will be quite new and interesting and inspiring and up-building. Break away from tabulating the results of sin, leave that to the theologians. Give the gloomy side a rest! Show what the commandment does for the heart and soul and character of the boy who tries his best to keep it. A wide field for instruction here. It will be new, not " Rag-time Stuff ". Bring out the loveliness of virtue acquired or strengthened. Make this positive side focal. Show how the spirit of loyalty and devotion and reverence are developed by keeping the second commandment or the first. Picture the Creator and all He is doing for them every instant and He permits us to talk to Him, gives us an audience. How men and women like to meet distinguished people and talk with them. They feel better, honored, and are even refined by such contact. Our Lord touched the very top of manhood. Ergo.

Is not this better and far more tangible and inspiring and bracing than going into the methods of breaking the commandment? Take the fourth commandment on its positive side, what a rich vein! " Thou shalt not bear false witness ,,. What a temptation to give the ninety nine ways of breaking it, instead of stressing truthfulness and all the intellect is made to love, and honesty and fairness in judging and interpreting the sayings and doings of others. It is so easy to talk about the pernicious things; we focus too much on them instead of the leading virtues under each commandment. This is building up character. " Teaching them to live what they know ".

Again stress the virtues developed by the observance of the commandments, the loftiness of character and manhood, the loveliness and charm and tenderness and refinement that the keeping of the commandments develops, with God's grace, in the human heart. Show the rewards even in this life. Prove to them that God is not offended by us except in what we do against our own good. Emphasize the corporal and spiritual works of mercy. Boys of this age are hardly mature enough or sufficiently informed to engage in many activities without neglecting their studies. Always consult parents and Prefect of Studies first. Visits to orphans, Little Sisters of the Poor, Hospitals, Aiding Missions, making their home happy are some of the works they can do.

CHRONICLE

First Sodality Pilgrimages to Rome. Like the rest of the world, Our Sodalists have begun their pilgrimages to Rome. The School-mistresses' Sodality of Bavaria, to the number of 450, under the leadership of Fr. Hugger, was the first large Sodality Pilgrimage; and it was followed by another of 450 Hungarian Sodalists, accompanied by Fathers Fiedler and Laczika.

Each pilgrimage besides the usual visits to the basilicas and other pious works, took part in some distinctively Sodality functions to the great consolation and edification of all concerned.

The Bavarian School-mistresses' Sodality had a meeting on the evening of April 17th at the Church of St. Ignatius, before the altar of the Annunciation, where in early days, the Prima Primaria had its extraordinary meetings. His Eminence, Cardinal Faulhaber, Archbishop of Munich participated. After a short sermon by Father Bangha in the name of the Prima Primaria and of the Central Secretariate of the Sodality, there followed the usual prayers and Benediction.

Next morning, all went to Holy Communion at the altar of St. Aloysius in the same Church of St. Ignatius, the sermon being preached by Rev. Father Mitzka on the Blessed Sacrament and on devotion to Mary, the Mass being celebrated by the Rev. Fr. Rudolph van Oppenraaij, the Assistant for Germany. (Unfortunately, the delicate health of our Very Rev. Fr. General made it unwise for him to take part in such fatiguing functions). These solemnities were the cause of much pleasure to the Sodalists who, in the opinion of their Director, will long remember the happy days in which they were privileged to visit the scenes of the early history of the Sodality.

The Hungarian Sodalists also derived much consolation from the Sodality functions of the 25th and 26th of April which took place after they had spent a few days visiting the City. The more noteworthy of these functions were the allocution of the Holy Father and the solemn reception of Very Rev. Fr. General.

The Holy Father not only received the Sodalists with his usual paternal affection, but was both surprised and delighted at seeing so many educated men in the Sodality. While Father Bangha presented each Sodalist and they kissed the Pope's ring, he exclaimed repeatedly " So many men ! „.

What increased his fatherly joy and admiration was the sight of a considerable number of University Professors and high government officials wearing the Sodality medal. He was also especially pleased to learn that many Women Sodalists, after finishing their education, had taken a three-year course in theology with a view to teaching religion in the schools and that thereafter they had been very faithful as members of a Sodality for teaching Christian Doctrine.

As the allocution of the Holy Father in commendation of the Sodality, naturally has great weight we subjoin a translation of an almost verbatim report of the principal part of the Italian original.

" It is a cause of exceeding great joy to us to see the Sodalists of Mary before us and to see over your shoulders as it were in vision, those other Sodalists of whom you are the representatives. No common joy and consolation moves us, for we are well aware that the Sodalities of Our Lady have merited very much in Catholic affairs. We have before our eyes all the good that such Sodalities are doing both in the sanctification of individuals and in apostolic works. We know very well all that you are doing in favor of the Catholic press and the propagation of truth by the written word, to say nothing of your labors in teaching Christian Doctrine to children. We have a special regard also for those noble women among you who, to prepare themselves thoroughly for so holy a work, were not content with a somewhat deeper study of religion, but even went through a course of strictly theological studies.

But what delights us the most is the large number of adult laymen who are Sodalists and who, like veterans, lead the younger Sodalists by example and teach them how civil and religious duties are to be attended to. Finally, we are glad to see among the Sodalists here present, men who are manual laborers, for Sodalities composed of men of that condition of life are of great importance today. In conclusion, we lovingly exhort you and all those of whom we are reminded by your presence, to apply yourselves earnestly by work and example to the attainment of the ends of the Sodality of Our Lady, and this especially under the wise guidance of the Fathers of the Society and in the spirit special to them. Therefore with great affection we bless not only you but also those other Sodalists whom you represent ".

From these words it is quite clear that the Sovereign Pontiff Pius XI, following in the steps of his predecessors, has a very high esteem of the Sodality of Our Lady as a school of holiness and of the apostolate, and that he does not agree with those who believe that the Pope looks for everything in the field of Catholic action from modern societies. Hence the value for us of the short allocution sketched above.

On the day after the above audience with the Holy Father, Rev. Father van Oppenraaij celebrated Mass in the German and Hungarian College at which there was a General Communion. There followed a reception of the Sodalists by Our Very Rev. Fr. General which was enlivened by the presence of a brass band and the singing of national and religious hymns. After an address in Latin by one of the Sodalists, " Our Father " exhorted them not to lose courage in their present adversities; to be persuaded that their country would come to the front again if they as true patriots, would devote themselves to religion and to the old-time veneration of the most Blessed Virgin; he praised the apostolic zeal which he knew was burning brightly in their country; he called to their minds that the importance and value of the Sodality lies in this that it forms true Christians whose life and works are the faithful expression of what they believe and profess.

Still other pilgrimages are expected from Germany, Poland, Belgium, Spain and America.

Meeting of German Sodalities on the occasion of the Canonization of Saint Peter Canisius. On the motion of our Fathers of the Province of Lower Germany, several meetings of Sodalities from that region have been held in Rome. The program was as follows:

May 21st, the day of the Canonization of St. Peter Canisius, there was a sermon in the evening by His Eminence Cardinal Schulte, followed by Benediction and Te Deum, the music being rendered by the choir of the Cathedral of Cologne.

May 22d, *General Communion* in the Church of St. Ignatius was followed by a *visit to Very Rev. Fr.*

General. The Prefect of the Men's Sodality of Bonn, in his address, thanked the Society for having given St. Peter Canisius to Germany. " Had they not labored in Germany ", said the Prefect, " we would probably not have come here today; we should most likely be Protestants ,,.

In his answer, *Very Rev. Fr. General* accentuated the fact that when St. Peter Canisius wished to re-Catholicize Germany, he made use of the Sodality of Our Lady as one of his principal instruments; Friburg, Switzerland, where the Saint established a still vigorous Sodality of Our Lady, is a veritable oasis in the desert of Protestantism; Sodalists must take advantage of the present general revival of interests in religious matters, in order to extend the reign of Christ.

At 11 a. m., there was a *meeting of the Directors and Prefects* of the Sodalities in which more unity and uniformity among the Sodalities was discussed. At 6 p. m., at the German College, there was a solemn meeting of Sodalists which was addressed by *Cardinal Faulhaber* and by *ex-Chancellor Dr. Marx*, himself a Sodalist. It was hoped that Mgr. Seipel, the ex-chancellor of Austria, might be present, but unfortunately he was unable to come to Rome.

Palermo (Sicily). In Gonzaga College, a Sodality publication, named " The Gonzaga ,, has been started and we learn from it that Sodality life is flourishing there, and that several Sections have been formed.

Zagreb (Croatia). Beginning with this year, Ours have begun the publication a of Sodality magazine, the " Vjesnik Marijnih Kongregacija ". It is to appear six times a year under the editorship of Father L. Dostal, S. J.

Hillyard, Washington, U. S. A. Philosophers' Sodality Academy. Towards the close of the scholastic year, Mr. T. Lawrence Foran, S. J. (Md.-N. Y.), sent us, in the name of the Academy, more of the synopses of Sodality papers which he had begun last fall and to which reference was made in the " A. O." for Feb., 1925, p. 19. The subjects touched upon are *The Meeting and other Exercises in Common, Sections and Academies, the Eucharistic Section, The Sodality in its Relations to Other Organizations, Principles of the Sodality: 1st, Selection; 2d, The Director; 3d, " Ad Iesum per Mariam "*. In addition to the above synopses, the Central Secretariate has also been favored with three sets of a subject-title-author Catalogue of the Sodality Articles in the Queen's Work from May, 1914, to February, 1925. Fourteen members of the Academy are mentioned as having collaborated in this toilsome labor. These synopses and indices were forwarded to houses of studies, juniorates, etc. in the United States and Canada. Carbon copies of all Academy papers were also sent to the Central Secretariate. Moreover, from different quarters, we have received enthusiastic accounts of the interest aroused and the energy manifested during this first year of the existence of the Academy; everyone hopes that the plan of covering the affairs of the Sodality in three years will be adhered to. The Central Secretariate is very much consoled by the whole history of this Academy, and it hopes that others will soon be formed where they do not as yet exist, and that all academies, both old and new, will favor it with frequent accounts of their progress, and copies of their plans and literature. Intercommunication between these various academies is also very desirable, as it tends to stimulate and unify the whole Sodality movement.

Mexico (City). Consoling and also very business-like typewritten reports of the activities of the Sodalities for Young Men and Young Ladies have been received here.

The Young Men, in 1924, had 32 Catechism centers with 3,260 adults and children; 4 free schools with 310, pupils. 35 of the Sodalists (Luises) acted as catechists, and were aided by 15 members of a Young Workingmen's Sodality. Two trucks carry the catechists out of the City of Mexico to the centers which are off the lines or the steam and electric railroads. The Sodalists start for the day's work immediately after the Sodality meeting on Sunday morning. Two hours are required to reach the most distant centers, so that the classes are not over until 11.30 a. m. After lunching in the fields; they meet at a central point whence they are transported to other centers which are usually reached about 4.15 p. m so that it is about 6 p. m. when they finally start for home and 8 when they arrives Their pupils besides boy. and girls include numbers of adults of both sexes who are very grateful. Every pupil gets a caramel and a ticket. A large number of these tickets entitle the holders to receive a useful prize at the end of the years The Sodalist-Catechists organized various religious festivals, General Communions, First Communions (56 for persons from 15 to 32 years of age). Gifts amounting to 1,891, doll.,were distributed ; they were paid for in part by the Sodalists, or were donated by charitable persons, merchants, etc. They also received the necessary help from charitable persons to transport 1,600 children to the Eucharistic Congress procession, give them a meal and take them home again.

Their 4 schools are in the City of Mexico. One is a day school for *boys* with a six-year course; it has paid professors and 130 pupils. Another, a *night school*, is for *young workingmen*; 74 pupils in three groups are instructed for two hours a night by Sodalist Catechists; a similar school for *adult workingmen* with 67 pupils is taught by Sodalist Catechists. The fourth school is for middle-class young men, attendance 52; 7 graduates have been well placed in business. The Sodalists aided by others pay out between 400 and 500 dollars monthly for the schools.

The Women Sodalists have 21 centers of Catechism of which 3 are in hospitals and 2 in asylums. Their pupils are 2,000 children, 770 working-girls, 600 nurses, 100 old people. The 44 Sodalist-Catechists are aided by 56 non-Sodalists. Catechism is taught to the working-girls *at the factories* where they are employed; incidentally, many of them have been brought to the Sacraments after years of absence. In some centers *secular instruction* is given and *retreats* have been provided for. At the Government Asylum and in the hospitals many adults have been found without sufficient knowledge of religion to receive the Sacraments; for some, Viaticum has been their First Communion.

Some *women of bad life* were induced to enter a refuge. *Irregular marriages* have been straightened out. During the year, there have been meetings of catechists to secure uniformity in instruction. The *Sewing Section*, (with 35 active members) made and distributed 3,190 articles of clothing for the poor. (Yearly report of Sodalities of Our Lady of Guadalupe and St. Aloysius Gonzaga).

Madrid (Spain). The Sodality of the Sacred Heart College of Caballero de Garcia held an exhibition of 35,000 articles of clothing (mostly in large part blankets). The Queen who had contributed generously, interrupted the praises of the Royal family: "There's no reason to be vain about the number; it's my wish that no one should be cold in Madrid this year". The queen belongs to the Sodality of Isabella the Catholic.

"**The Sodality is for women**. Men don't wish to belong to girls' Societies". Such seems to be the principal objection to the Sodality of Our Lady in many places.

Let us admit at the very start, that men naturally demand some organizations, times and places, where they can escape for a while from their women-folks. Then again, quite apart from the merits or demerits of certain organizations, the average man does not wish to belong to them. To be a manly man is desirable; to be a *womanly* man is detestable.

Now in many parishes, the "*Sodality*" is the distinctive name of the Society for young unmarried women, and they are the only people known as the "*Sodalists*" in the parish. The young men, and the married men have separate societies with distinctive names of their own. And these four societies are mostly monthly Communion affairs without the other high ideals of the Sodality. Now, even if the "Sodality" in such a parish be the living embodiment of the Common Rules, we must admit that a considerable number of men, would not wish to belong to a society which bears a name consecrated by local tradition to the young unmarried girls and women. But this does not mean "Farewell to the Sodality for the other classes of the parish!" The situation calls for the treatment outlined en the *answer* (March 1925, p. 26) on the Sodality in relation to Modern Societies.

Now in what we may call the second class of parishes — in those, namely, where Sodalities have existed openly and under the name of "Sodality" for unmarried and married of both sexes — we are persuaded that the objection "The Sodality is for women only!" is often the unreasoned exclamation of men and boys who, if they analyzed their own thoughts, would find that their *real objection* to the Sodality is not the connection of women with it, but its *Do-nothing-ness.*

Take the Church for instance. Many men will have nothing to do with it, because they say: "Religion is for women only". But we know that that is only a pre text; the real obstacle lies in the 6th and 9th, the 7th and 10th Commandments.

But leaving immoral men aside, and confining ourselves to good Catholic men, — they know women out-number men in the Church, but that does not keep them from belonging to it. Why should it keep them from belonging to the Sodality?

Take the Catholic Students' Mission Crusade. Many women are in it as co-members in one organization, not merely members of parallel organizations. The presence of the women does not seem to be sending the C. S. M. C. on the rocks. If there be any great male exodus on their account, we have yet to hear of it.

No! Men in the second kind of parishes, may explain their refusal to enter the Sodality, by calling it a womans' society but the truth of the matter is this: those women's Sodalities do nothing, and the men wish to something for God. (And for the honor of women, many of them too wish the same). The Sodality, as these men see it in actual operation (and they have no scales on their eyes nor motes in them either) — does nothing, and active men do not care for such an organization.

Proof? A striking one. While the Sodalities slept in Italy and elsewhere, the Association of Catholic Youth was organized with a program of *action.* Catholic young men flocked too it from all sides. It was formed under persecution in Mexico and is doing good work there today. The young men said: "*We want active societies, and that is why we don't want the Sodality*". No wonder they thought the Sodality was not active; those they saw in operation were not. No wonder they wanted activity! After all, look at the proportion of contemplative to active religious in the Church. Activity is the normal thing for the ordinary man. And nota-bene: Parallel to the Association of Catholic Youth there is a flourishing woman's organization. Yet nobody protests that he does not wish to belong to the C. Y. A. because there are women in it". So when women are named as the obstacle to the Sodality let us understand "*inactivity*", and act accordingly.

The Vatican Missionary Exposition

Many Catholics know nothing of the wealth and extent of the Church's efforts to convert the pagan world. Still fewer have any adequate idea of the immense work which is still undone.

Years ago, an old lady who lived in a city parish saw the first "Extension" chapel car. When she learned its purpose, she exclaimed: "*Why I thought that there wasn't a village in the whole world without its Catholic Church and priest!*"

Certainly, the vast majority of our Sodalists are not so ignorant, but are they *all* well-informed? Are even all of those who will come as pilgrims to Rome, quite familiar with the needs of souls? May be.

But we remember a young Sodalist, a University student, who exclaimed in wonderment at the richness and variety of the objects exhibited at the Vatican Missionary Exposition: "Do the Fathers direct all this work?" "No", was the answer, "the Sisters direct the

most of it". "*What! are there Sisters on the Missions?*"

There was a seminary professor, too, who had the humility to admit that before he visited the Exposition, *he thought that all the foreign missions were conducted by two congregations from his own country*!!".

A high ecclesiastic was talking to the General of a famous order which according to the statistics of Propaganda has the largest number of foreign missionaries. "Paternity" "he inquired", *have you any foreign missions?*"!!!

If dense ignorance actually exists in such quarters, it is a safe guess that all our Sodalists can at least learn something new at the Exposition.

One thing is certain. No one can visit it even hurriedly without receiving powerful spiritual impulses. Admiration for the Church and a just pride in being a member of so grand a body; a healthy curiosity to know how far all this activity is paralleled by that of the Protestant bodies; such are some of the effects of the Exposition. "How small one feels in the presence of all this", a man whispered to us as he stood in the Hall of the Heroes and Martyrs of the Missions. No such suggestion had been made to him by any one. It was the direct message to his soul conveyed by the manifold forms of torments and death which looked down upon him from the wall. It was the "greater love".

That there is much to see and much to interest the visitor was very effectively put by a priest. "I did not come to this Exposition because I felt inclined to, but simply because I knew that *the Pope desired every pilgrim to come*, and I wished to do my duty. But I spent all day yesterday, here, and I have been here almost all of today. I could not have imagined an exposition so vast and so interesting". He was preparing to write it up, und thus pass on to others the "good news".

Any Father Director who urges his Sodalist pilgrims to insist on a good visit to the Exposition, will be morally sure of seeing a new advance in the apostolic works carried on by his Sodality. If he can succeed in persuading Sodalists to come who have hitherto had no interests in such works, he may find them cured, when they return home.

OVER THE TELEPHONE

"*Father, I am the Minister in a community of over 200, and besides I am Director of the Gentlemen's and the Ladies' Sodalities in our Church. Could you tell me where to find time to prepare proper Sodality talks for the weekly meetings and guide several live Sections?*"

"Your question reminds me of a certain conversation. The new Director had been appointed for a Sodality of sixty young men, and some persons were astonrished at the idea of a healthy young Father devoting himself exclusively to such a small flock So the Provincial spoke to the new Director, about taking up something supplementary, such as sermons, confessions, retreats, etc

"'Now, Father', said the Director, 'just tell me if you want a Sodality of first class, second class, or third class. If you want one of third class, I can preach a number of times and be a regular confessor; if a second class Sodality will do, I can preach a sermon occasionally, and hear confessions for an hour a day, but if you want a first class Sodality, you must dispense me from every other occupation'.

"'Well', replied the Provincial, 'give me a first class Sodality, and I'll dispense you from every other job'. He did so, and the Director 'delivered the goods'. The Director was Father Fiter".

"*The 'A. O.' is full of a lot of theory, but will it work?*".

'It will. Take the 'March 1925, number of "*The Catholic Instruction League Messenger*" and you will see that some of the phases of activity which the "A. O." has been advocating, have been already put into operation by the C. I. L. and that others of those suggestions seem necessary and feasible, to the C. I. L. managers".

There's the Catechetical Center of St. Ambrose Italian Parish in St. Louis, Missouri. 764 children who do not attend the parochial school, are taught by 80 volunteer catechists of whom 6 are Sisters, and 23 are Jesuit scholastics while 28 are Italian girls of the parish, 3 are boys of the primary school, 4 are University students, and the rest — young women. Hence one secular parish priest has 50 lay-people to help him in preaching the Gospel. "*So the lay-apostolate is not a dream*".

"*Oh but my young Sodalists won't sacrifice their Sonday afternoons!*".

"Take a look at the photo of the young men and women catechists of St. Ambrose Parish, and see if your young folks are any more human or pleasure-loving. Then give them direction in some useful work and see if they won't surprise you!"

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Superiorum permissu.

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